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Concluding Observations.

(Concluded from page 330.)

In the duty of watching, that of waiting upon God may be considered to be included; and if this duty be patiently persevered in, here is a gracious assurance that the result will be a renewal of strength. (Isa. xl. 31.) Thus invigorated, true believers, through the loving kindness and strength of the Lord, will surmount the temptations of their souls' adversary; and will be enabled to worship the Father of spirits, in spirit and in truth—in solemn reverential silence;—followed, as often as the great Head of the church shall be pleased to direct, by vocal ministry, prayer, and praise. And this direction, communicated by the immediate influence of his Holy Spirit, when, and as he seeth meet to give it, in religious assemblies, will be clearly understood by those individuals, (if duly watchful and attentive,) whom he may be pleased to entrust with a gift of the ministry; and he will also furnish them with the needful supplies of that "wisdom, which is from above," for the edification of his church. Then their dependence being placed on *this wisdom*, and not on their own, the apostolic direction will be thoroughly complied with; "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." (1 Pet. iv. 11.)

In divine worship, agreeably with various texts of Holy Scripture bearing on this subject, the life-giving influence of the Spirit of Christ should be regarded as the only true spring to action. The will and wisdom of man should not be suffered to predominate, or take the lead, but should be kept in entire subservency. The general tenor of those declarations and promises which the scriptures hold forth, relative to Christ and his Holy Spirit, describes him as given to mankind for *their Lord—their Leader—their Guide—their Shepherd—their High Priest, &c.* (John xiii. 13; Isai. lv. 4; John x. 14, and xvi. 13; Heb. ii. 17.) Now these characters convey the idea of *precedence*—of *direction*—of *going before*—but, not of following. Accordingly we find that when our Lord described himself as "the good Shepherd," he said, "When he

putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." (John x. 4.) "The good Shepherd" then "putteth forth his own sheep" in all their religious services, in public assemblies, and on other occasions. If therefore it be admitted, that the worship which is in spirit and in truth, is performed only under the quickening influence, and guidance of the Spirit of Christ—it behoves the professors of christianity in general, very seriously to consider, whether they are performing this worship, when in their public assemblies they begin their religious services according to a previously prescribed form,—and when their ministers depend on their own wisdom, for a supply of matter for their sermons and prayers. If, on the contrary, their worship commences in the manner, and is performed under the circumstances now described,—or, in respect to those professed christians who do not use any prescribed forms of worship, if any of their ministers be not careful reverently to wait for that "ability which God giveth," (1 Peter iv. 11,) and if without this essential qualification they presume to preach or to pray in their assemblies; it should be a subject of grave consideration, whether in all these cases they are not proceeding without the only sure Guide and Leader, and substituting another leader, human wisdom, in its stead? For, indeed we have no ground from the testimony of Holy Scripture to expect, that the Spirit of Christ will follow us with its life-giving influence, when in our religious assemblies we put ourselves under the direction of our own will and wisdom, by beginning to preach, or to pray, or to sing, before the quickening influence of the Spirit of Christ is felt to put forth and lead in the performance of any of these acts.

Far be it, however, from the writer, to assign any limits to the love and mercy of our Lord Jesus Christ. He fully believes that in very many instances, where uprightness and sincerity of heart are found, our Holy Redeemer graciously condescends to render religious services, which are in some degree of the character now described, effectual to the awakening of the unconverted, to the convincing them of the danger of living in forgetfulness of God, and to the exciting in their hearts a lively feeling of their want of a Saviour. How greatly is it to be desired, that this gracious condescension of infinite goodness, may not be held up as an argument to obstruct their reception of, and obedience to, such further manifestations of divine light, as the great Head of the church may be pleased to dispense; in order to enable them more clearly to discriminate between that worship which is in spirit and in truth, and those performances to which the appellation of will-worship is in any degree applicable.

When it is considered that the well-being in this life, and the eternal happiness hereafter, of every individual, depends on his be-

coming not merely a nominal, but a real christian; the subject appears evidently one of the greatest importance: for, as said our blessed Saviour, "What shall it profit a man if he gain the whole world, and lose his own soul." Let then every professed christian be stimulated, not to place his dependence on his being a member of any religious community, or on his being in the practice of uniting in any external form of worship, or ceremonial observance; but let him, with an anxiety in some degree adequate to the importance of the subject, seek an experimental knowledge of the power of God inwardly revealed; that by submission to its humbling operation, "every mountain and hill (of self-exaltation,) may be brought low;" (Luke iii. 5;) that so every obstacle to his coming unto Christ, and his partaking of the salvation which is by him, may be effectually removed.

With this important object in view, let us apply to ourselves a portion of the doctrine adverted to in the preceding pages. God, in his infinite love to mankind, has declared respecting Christ: "I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth;" (Isa. xlix. 6;) and our Holy Redeemer referring to this divine gift, and describing the cause of the condemnation of those who perish, said "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil:" therefore, that we may not bring on ourselves this condemnation, by our not loving but disregarding and rejecting Christ, under the manifestation of the Light, let a heart-searching examination take place individually, by our conscientious application to ourselves of the following questions: "Dost thou believe in Christ, in reference to his spiritual appearance in thy own soul?" (2 Cor. xiii. 5.) "Hast thou, in the metaphorical language of Scripture, opened the door of the heart unto him, when, by the secret convictions of his Holy Light or Spirit, he has knocked there for admission?" (Rev. iii. 20.) "Hast thou thus received Christ for thy leader, (Isaiah lv. 4,) thy baptizer, (Matt. iii. 11,) thy high-priest and thy king?" (Heb. ii. 17; Isai. xxxiii. 22.) "Is it become thy daily concern to obey him in all things, avoiding that in every part of thy conduct and conversation, which the light manifests to be evil, (John iii. 20, 21,) denying thyself and taking up the cross, in respect to every pursuit and gratification, which this divine Monitor does not allow, however earnestly pleaded for by thy natural inclination and desires?" (Luke ix. 23.) And finally, "dost thou witness, through submission to the baptizing operation of his Holy Spirit, the work of regeneration begun, and gradually progressing in thy soul?" (John iii. 3.)

To promote this great work of reformation among professing christians of every denomination, is the object which the writer has in

view: he fervently desires that the awakening visitations of divine love and mercy may be extensively embraced,—that great may be the number of those, who, feeling the burthen of sin, and their need of a Saviour; and under the conviction that the form of godliness without the power cannot save them; will be prepared to accept the gracious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." As a general solicitude prevails thus to come unto Christ, to submit to his yoke, and to learn of and to be baptized by him, the fruit of his Holy Spirit will be abundantly produced; genuine christianity will again shine forth in her ancient beauty; the name of Almighty God will be glorified by the consistent conduct and conversation of professed christians; and in their religious assemblies, the will and wisdom of man being no longer suffered to predominate, but being kept in due subserviency, the eternal light, life, power and wisdom of our God will be exalted in dominion over all.

"Even so, Holy Father, thy kingdom come, thy will be done on earth, as it is done in heaven."

For "The Friend."

Hiram and the Tyrians.

It is an interesting portion of the Scripture narrative in which an account is given of the friendship between Solomon and Hiram, king of Tyre, and of the assistance rendered by the latter in Solomon's great work of building the Temple.

A recent work entitled "The Nations Around," has some sketches of the early history of Tyre, a portion of which we extract. The Sidonians and Tyrians occupied a narrow strip of coast lying between the mountain range of Lebanon and the sea. Being compelled by the nature and contracted limits of their territory to derive their subsistence mainly from the sea they became merchants and traders, and pursuing their maritime enterprises with wonderful energy and success, became in time the great merchants and colonizers of the ancient world. In the days of David, Hiram the Second was king of Tyre.

The Bible tells us that he was "ever a lover of David," and that one sentence about him makes him stand out before us a real personage, as no other Tyrian monarch does. We think of him while he was young, following with enthusiasm the steps of David's adventurous career, rejoicing in his escapes and successes; and at length, when he was himself king of Tyre, and David had gained one great wish of his heart, and possessed himself of the strong-hold of Zion, sending him an embassy to congratulate him on his triumph, and to offer him presents of oaks and cedars from the forest of Lebanon, and carpenters and masons from Tyre to instruct his people, who had hitherto chiefly resided in tents, in the art of house-building. Though the express command of God deferred the building of the Temple till a more peaceful reign than David's had dawned, the alliance with Hiram enabled David to make those preparations for the great work, which solaced him for not being permitted to begin it himself.

Only by the aid of the Tyrian traders, whose ships went out into all parts of the world, could he have got together the immense

stores of cedar-wood and precious stones, "glistening stones and onyx stones, and marbles and metals of every kind in abundance," that he left at his death ready for Solomon to begin the building of the Temple.

But while Hiram was sending cedars and marble and skilled workmen to David and Solomon; he did not neglect the adornment of his own island city. He was a great builder on his own account, and did more than any other prince to give to Tyre that "perfection of beauty," of which the prophet Ezekiel speaks.

He rebuilt with very great magnificence the temple of Baal, at Melkarth, and made it what it was when Herodotus visited it; he constructed an artificial mole to connect the islet where the temple stood with the rock of Tyre, and surrounded the whole with the massive walls that enabled the city to withstand so many sieges. He also built a very magnificent palace for himself within the city walls.

We may form some idea of what Hiram's palace was like by reading the description in the Second Book of Kings, and in Josephus's Antiquities, of Solomon's "house of the forest of Lebanon," which being the work of artists sent to Jerusalem by Hiram, was probably constructed after Tyrian models. Josephus tells us that Solomon's palace was a very spacious building, constructed to contain a great multitude. It was surrounded by open courts, and was approached through porches of great beauty—"the porch of pillars, and the porch of judgment"—covered with cedar from one side of the floor to the other. The roof was supported by cedar pillars, and the walls built of precious marbles arranged in rows; the fourth row being adorned with sculptures, "whereby were represented trees and all sorts of plants, with the shades that arose from their branches and leaves that hung down from them. These trees and plants covered the stone that was beneath them, and their leaves were wrought so prodigiously thin and subtle that you would think they were in motion; but the other part of the roof was plastered over, and as it were embroidered with color and pictures."

Hiram's affection for David descended to his son Solomon. As soon as he heard of Solomon's accession to the throne, he sent an embassy to congratulate him and take part in the ceremony of his coronation. The Jewish king acknowledged the attention by sending a letter, in his own hand writing, to his brother monarch.

This letter, and a copy of Hiram's reply to it, were kept among the Tyrian records for several hundred years, and were still in existence at Tyre in the time of Josephus, who gives a somewhat longer version of them than is found in the Book of Kings. * * * *

In accordance with Hiram's proposition, Solomon fixed on the sea port of Joppa, which was only seventy-four miles from Tyre, and thirty two from Jerusalem, as the spot to which the Tyrian sailors were to bring the floats, and deliver them into the hands of his subjects. Strabo says it was reported in his time that the towers of Jerusalem could be seen from the high hill on which Joppa stood. It is hardly probable that the towers could actually be seen, yet that such an idea should exist, enables us to realize the shortness of the distance between Jerusalem and Joppa, and the ease with which communication be-

tween Tyre and Solomon's capital might be carried on. Ancient writers tell us that after the first exchange of letters, a very constant intercourse subsisted between the two kings.

* * * The close alliance of Solomon, the most powerful monarch in the East, with the Tyrians, appears to have given a fresh impulse to the trade of their city, and to have directed the enterprises of its merchants into somewhat new channels. The navigation of the *Ægean* Sea and the Archipelago was no longer as free to the Tyrian ships as it had been in the earlier times. The Greeks had some time before carried off the Golden Fleece, that is to say, the rich trade of Colchis, and the other regions lying along the coasts of Asia Minor; and now, while Hiram was reigning in Tyre, and Solomon at Jerusalem, the armed galleys of the heroes of the Trojan war were passing to and fro between Asia and Europe, and turning the Archipelago into a Grecian highway. Finding themselves confronted by such formidable rivals in the nearer seas, the Phenicians became anxious to open out new routes through which their commerce might be carried on unmolested, and gladly furnished ships and sailors for the expeditions to the far East which Solomon planned, and which he sent out year by year from a port in the Red Sea which his father-in-law, the king of Egypt, had ceded to him.

Hitherto the precious productions of remote Eastern countries had found their way to Phenicia in small quantities by long perilous land journeys; now the united navies of the two enterprising monarchs, Hiram and Solomon, penetrated to what must have seemed to them the very home of riches—Ophir, now identified with the regions of extensive gold mines on the coast of Malacca. Spices, precious stones, ivory, sandal-wood, apes and peacocks were brought away from thence and from the southern coast of Hindostan with the gold, and served to increase the luxury and splendor of Hiram's capital as well as that of his ally.

Fresh activity was also given, through the Jewish alliance, to the ancient trade with Sheba, whose queen perhaps first heard of Solomon's wisdom from the visits of Tyrian ships passing along the coast of Southern Arabia, where Sheba is supposed to be situated, on their way to Ophir.

"The merchants of Sheba occupied in thy fairs," Ezekiel said, speaking of the trade between Southern Arabia and Tyre, as it had continued to his day; "they were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords and made of cedar." Voyages were also undertaken by the Jewish and Tyrian vessels in company; to Tarshish, the ancient Sidonian colony, and to still more remote western lands; to Spain, whose silver mines then yielded so abundantly, "that silver was not anything accounted of in the days of Solomon;" and thence to our own Cornish coast, from whence the Tyrians, about this time, began to carry away tin in their ships, instead of having it conveyed by the overland route through Gaul to Tarshish.

As a seal to their long friendship, Hiram gave his daughter in marriage to Solomon, and Solomon ceded to him a portion of Galilee lying on the borders of Tyre, which Hiram coveted because of its fruitfulness in corn. The district was still called the coasts (or boundaries) of Tyre and Sidon when our Lord

visited it and healed the daughter of the Canaanitish woman who sought Him there. Hiram's daughter was one of the strange women who had such a fatal influence over Solomon, and turned away his heart from the God of Israel in his old age. For her sake he introduced the worship of Ashtoreth the Pheician moon goddess, the "abomination of the Sidonians," into the Holy City itself; and for her use and that of his other Canaanitish wives, he erected three altars to Ashtoreth, to Molech, and to Chemosh (another name for Baal) on the three heights of Olivet that overlooked the gardens of the cedar palace, which caused a portion of the hill of olive gardens to be called "the Mount of Offence," down to the times when our Lord frequented it.

(To be concluded.)

How to Grow in Grace.

The 15th of January, 1660, after much striving against sin, and many vows and promises for amending some particular evils in which I find Satan prevail against me, through the advantage he hath from my natural temper and disposition; the Lord gave me in some measure to discern where the fault lies: namely, in not enough diligently watching over my own heart, and listening to and receiving the motions of his Spirit, so frequently given by convictions against those evils. By doing this, in a holy, sober, believing [manner] he is pleased many times insensibly to give strength, rather than in that great and overpowering way, in which it is usually expected. For, though *that* may also be afterwards known, yet ordinarily it is not the *first* way by which he communicates strength against corruption, but by *this small and still voice in the conscience*; which, not being diligently observed and received, many times makes the creature long, yea it may be, all his life, the more unsuccessfully to strive against sin. As the power of the enemy at first was received by Eve's hearkening to him; so the power of the Spirit is received in hearkening to and receiving the reproofs thereof. *That which checks the evil*, that which stands against thy mind, smiting it in its course of vanity and pleasure, *in that is the power*; for it comes from the Spirit of power to make way for Him; it lies there, in that little thing of conviction, which is the first of the Spirit's work. John xvi. 8. The power thou would'st have for thy help to hate sin, lies hid *there*, in that little grain of seed which, being received and cherished, though it may lie for a time, as grain or seed does, undiscerned, will grow up to thy great comfort to a mighty tree. The light, life, wisdom and power thou seekest after, lies hid in the Spirit's being present with thee: any honest heart that is seeking him will easily acknowledge this; but—*here* is the point wherein many an honest heart may be for a long time mistaken—they, like Elijah, (1 Kings xix. 11.) look for the Lord in some glorious, powerful way, and do not observe, but slight, this little despised thing, *the small voice of conscience*, wherein he is. Listen to and receive this voice of God behind thee, speaking in thy conscience, and the Lord will come in and abide and sup with thee. Every check and challenge thou hast against the evil, or to the good thou art in pursuit of, is, and must be taken and received, *as his knock at thy door*; unto which, as thou openest and receivest him, so he comes in and abides with

thee; or, if otherwise, he will depart. The success thus to be expected should also be *waited for*; for the Lord, for some other blessed end, may be exercising thee with some messengers of Satan, which, for a time, he may continue with thee; yet, ordinarily, grace is then growing apace, especially that grace of humility, without which all else is but vanity; so found the apostle in the like case. 2 Cor. xii. 7, 8. Then, often the Lord is about to make out to the poor, fainting creature, more of the fulness, freeness, and sufficiency of his grace, than ever it could have expected or looked for. Therefore, mistake not the Lord's way, but wait for him;—I say, my soul, wait thou for the Lord."—*Diary of Alexander Jaffray.*

The Great Bore.

A general description of the Broadway Pneumatic Underground Railway has been already presented, but a more detailed description of the works being there perfected may be acceptable, as few undertakings have excited the interest and curiosity of the public to a greater degree. The present entrance to it is at the south-west corner of Broadway and Warren streets, and ingress is obtained to it by descending a few steps from the sidewalk, through the basement portions of the corner building, known as Devlin's store. The ticket-office is then reached, and the attention arrested by the appearance of an enormous cylinder, handsomely painted, which is the æolus, or blowing-machine, which generates the air-blast by which the pneumatic cars are propelled.

This immense æolus is by far the largest machine of the kind ever made. It consists of a great shell of strong iron, twenty-one and a half feet high, sixteen feet long, and thirteen feet wide, containing two pairs of massive wings, geared together by cog wheels, and so arranged that the air is drawn in upon one side of the machine, carried through between the wings, and forced out on the other side.

This remarkable machine weighs fifty tons, or rather more than a common locomotive engine. The æolus is to the pneumatic railway what the locomotive is to the ordinary steam railroad. The locomotive supplies the power to draw the car; the æolus gives motive force to the air by which the pneumatic car is moved.

The æolus is capable of discharging over one hundred thousand cubic feet of air per minute, a volume equal in bulk to the contents of three ordinary three-story dwelling-houses. The machine makes sixty revolutions per minute.

It is by the enormous air-current generated by such machines that trains of cars are impelled upon the atmospheric railway at speeds of from sixty to one hundred miles per hour.

Its cost, set up complete, was about \$20,000, and for its transport from Indiana to New York, a train of five large platform cars was required. The machine bears the appropriate name of "The Western Tornado." It takes the place of the common bulky leather bellows, is turned by a crank, runs easier than the bellows, and delivers more air. Other sizes are used for blast furnaces.

The waiting-room of the Broadway Underground Railway is a large and elegantly finished apartment, commencing at Broadway and extending down Warren street for a

distance of one hundred and twenty feet, built wholly underground. The walls are handsomely finished and adorned with interesting pictures, and every modern convenience is provided for the accommodation of passengers.

The interior of the pneumatic passenger-car is of a circular form, richly upholstered, and very comfortable, with seats for twenty-two persons. Its interior height is greater than the cars of the London underground railways.

The pneumatic car is brilliantly lighted with the new oxygen or zirconia light, the chemical power of which is such that all the colors may be perfectly distinguished.

Two small cylinders of compressed oxygen and hydrogen are carried on the car, from which pipes extend to a small burner that supports a piece of zircon, not more than one-fourth of an inch long, and one-eighth of an inch in diameter. Against this little pencil of zircon the two gases impinge, and heat it so intensely as to make it glow with a clear and steady light.

One of the great advantages of the zircon light is, that it burns like any other light, without requiring adjustment. The light carried on the car before mentioned burns steadily for seven hours without being touched. The zircon pencil lasts for three months, and is, in effect, the wick of the light.

The tunnel commences at the curb-line of Broadway, and sweeps on a graceful curve a little beyond the centre line of the street; thence on a straight line down Broadway to a point a little beyond the south-side of Murray street. The bed of the tunnel is twenty-one and a half feet below the pavement. The interior is painted white; it is lighted with gas and the brilliant zircon lights; is dry, the atmosphere pure, and a walk through it will be found interesting and instructive. The length of the tunnel is three hundred and twelve feet, of which the curved portion, sixty feet, is built of iron plates, the interior diameter being nine feet. Standing upon the track platform, at a little distance from the tunnel, and looking within the portal, the iron walls, with their net-work of gracefully curved ribs, present a very pleasing appearance.

Following the track down the tunnel, we come to the masonry portion, which at present is two hundred and fifty-two feet in length, and eight feet interior diameter. The iron track of the usual T pattern, rests upon longitudinal beams of wood, secured to the brick walls, and fastened crosswise at intervals by flat girders of cast iron. Telegraph wires extend along the walls of the tunnel, which are so arranged in connection with the track, that the wheels of the car, when the latter reaches the end of the tunnel, send back a telegraph signal to the engineer, who shifts an air-valve, which reverses the air current, and causes the car to move back to its starting place.

Proceeding down Broadway to the end of the tunnel at Murray street, we come to the great tunneling machine or shield, by which Broadway was bored without anybody knowing it, with all the omnibusses and other vehicles travelling directly above the heads of the workmen.

The shield consists of a large cylinder open at both ends, with shelves arranged within the front end to receive the earth and prevent it from falling too rapidly into the shield; at the rear of the latter, placed around its peri-

phery, is a series of powerful hydraulic rams, eighteen in number, all connected with a single water-pump. From the rear of the shield, and passing entirely around it, extends a hoop or band of sheet steel, two feet wide and one-eighth of an inch thick, termed the hood. The brick tunnel is erected within this hood, which at all times covers the end of the masonry, and prevents the earth from falling upon the workmen. After a section of the tunnel sixteen inches long has been erected within the hood, the pump is operated, which causes the rams to slide out from the shield, and push with great force against the front edge of the tunnel, driving the shield forward into the soil. As the shield advances, the earth presses through between the shelves and falls down upon the bottom of the shield, whence it is removed in barrows and cars. As soon as the shield has been advanced sixteen inches, its movement is stopped, and a new section of the masonry tunnel is erected within the hood. The shield is then again pushed forward, and so on. By means of this machine tunnels of all kinds and sizes may be quickly constructed under the streets, without disturbing the travel of vehicles over the surface. The shield may be readily moved around curves or on grades.

Two air-valves operate in connection with the air passages of the blower or solor, and the air is sucked in from the areaway of the building, and moves to the back side of the blower, through which it passes, and is thence driven with great force into the air-flue down through the tunnel, to Murray street, where the air escapes into the street through a ventilator. The iron grating over the ventilator will be noticed upon the Park sidewalk at Murray street. When the blower is in motion, an enormous volume of air is driven through the tunnel, which drives the car before it like a boat before the wind. On arrival of the car at Murray street, the car wheels strike the telegraph wire and send back a signal to the engineer, who shifts the position of the two air-valves, thereby reversing the air-current by causing the blower to suck the air from the tunnel, and discharge it into the areaway of the building. In this process of suction the air is drawn in through the ventilator at Murray street and passes through the tunnel to the blower at Warren street, the passenger-car being swept by the force of the current back to Warren street, where the wheel again strikes the telegraph wire, gives a signal to the engineer, who again moves the valves, and back the car moves to Murray street.

The steam engine is rated nominally at 100 horse power, but has really a greater capacity. It is of the kind known as the tumbling steam engine; has two upright cylinders. Engines of this kind take up but little space, and are used on some of our steam vessels. The form and movements of the engine are peculiar. The boilers present a fire surface of fourteen square feet for each horse power.

The Pneumatic Tube, since its formal opening upon February the 26th, has been inspected by thousands of visitors, anxious to see the Underground Bore, and to form their own opinions from their personal observation. The charge of admittance is 25 cents, and the proceeds are devoted to the benefit of the Union Home and School for the maintenance of the children of volunteer soldiers and sailors who may be left unprovided for.—*Sci. Jour.*

CHARITY.

"Now abideth these three, Faith, Hope, Charity; but the greatest of these is Charity."

If we knew the cares and crosses
Crowding round our neighbor's way;
If we knew the little losses
Sorely grieving day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow—
Leaving on our lives a stain?

If we knew the clouds above us,
Hold but gentle blessings there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows,
Flitting o'er the dewy grass,
If we knew that birds of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness
Back to the haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe;
But the cheeks, tear washed, are whitest,
And kept in life are flowers by snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light above,
We may say, "Dear Father, love us,
E'en as we have shown our love."

THE CROOKED-NECKED GOURD.

BY SIDNEY DYER.

The rich and the noble may spurn aught but gold,
And drink, for their pleasure, the choicest of wine;
Or else, for a goblet their dainties to hold,
May seek for the ore of Potosi's rich mine;
But ne'er to my lips will aught taste half so sweet,
From golden or silver or crystal, when poured,
As the cool, sparkling drops which my thirsty lips meet
Just dipped from the spring with the crooked-necked gourd.

The banqueting-hall may its riches display,
And thousands attract to its pleasures again;
Its visions of lightness will soon pass away,
And naught but a sense of deception remain;
But the innocent joys which the heart often felt,
With memory's bright pictures are carefully stored;
And oft we revert to the time when we knelt,
And dipped the cool draught with the crooked-necked gourd.

The silver and gold may be pure to the lips,
No taint to the bright, flowing liquid impart;
While the emblem of truth from the beaker one sips,
A stain of pollution is left on the heart;
But hung by a string to the moss-covered wall,
A truth and a pleasure 'twill always afford;
Be humble, be useful, to one and to all,
Is the lesson we learn from the crooked-necked gourd.

The Great Submarine Blast in the Harbor of San Francisco.

It is well known that extended preparations have been making for several months under the direction of Col. Van Schmidt, C. E., to remove what is known as Blossom Rock, the most dangerous obstruction in the magnificent harbor of San Francisco.

That so important an engineering work should have been brought to so successful a conclusion reflects great credit upon the skill of Col. Van Schmidt, and the particulars of this feat of submarine blasting will be interesting to our readers.

A careful survey of the rock was made at the outset in order to ascertain the irregularities of its surface. This being done, and plans

Selected.

being drawn, a coffer dam was constructed around a portion of the rock to be removed, and moored by means of a scow loaded down with heavy stones.

The water was stopped from entering the dam by sand bags placed about its base, and an iron turret was erected within it. This turret was then sunk three feet into the rock and cemented fast. A platform fifty-six feet long and twenty feet wide was then erected, and an engine and hoisting apparatus placed thereon, together with a building in which to lodge the workmen and prepare their meals.

The plan of excavation was to scoop out the interior of the rock, leaving an external shell of sufficient thickness to resist the pressure of the surrounding and superincumbent water, and finally to shatter and scatter the shell by blasting. The thickness of the shell was about six feet.

Pillars of rock were left to sustain the shell, and when these were removed they were replaced by timber supports. The space excavated measured in the clear 140 by 50 feet, and it is estimated that about 40,000 cubic feet of stone were taken out. The shape of the surface of the rock was nearly oval, but for a distance of about 120 feet it sloped very little. The height of the highest pillar inside was 29 feet, and the lowest four feet. The stone was a porous sandstone. When struck with a hammer it fell to pieces readily, and revealed a series of seams running through it. There was no mixture of slate or granite, or any of the harder kinds of stone in it.

Of the twenty-three tons of powder used, about half was contained in English ale casks, double coated with a heavy pitch varnish inside and outside so as to be water-proof. The other half of the powder was in seven boiler tanks of wrought iron, firmly bolted, the largest measuring eight feet in length and two feet in diameter. The barrels were placed close to the side of the excavation, near the junction of the arch or roof with the floor, so as to blow away the arch from the lowest point of the excavation reached. They were placed resting on their sides. The seven boilers were laid through the center of the chamber, the largest in the middle, where the roof was highest. This disposition was made to equalize the force on each part of the rock. A perforated piece of gas pipe, two and a half feet in length, charged with fine gunpowder, ran into each barrel from the end, with a piece six feet long into the boilers, charged in the same way. These different tubes connected with insulated electric wires, which passed from one barrel to another, the end in each tube consisting of a fulminating cartridge.

The insulated electric wires connecting the barrels were encased in gutta-percha. When the powder was arranged in the excavation, and the connections made secure, this wire was drawn up through a tube in the shaft, and placed on board a bark situated about one thousand feet from the rock. Here it was connected with an electric battery. The coffer dam was then removed, and the water permitted to fill up the excavation, and so act as a tamping.

It being understood that the blast would be fired on the 23d of April, a very large concourse of people gathered to witness it. Everything appears to have worked properly, and the explosion threw a column of water and rock one hundred feet in diameter, one

ndred feet into the air. It is believed the operation has been entirely successful, and that the rock will give no further trouble. The method employed seems very ingenious, and is, so far as we are aware, entirely novel.

For "The Friend."

lections from the Diary of Hannah Gibbons; a Minister deceased.

(Continued from page 333.)

"When about the 26th or 27th year of my age, a Friend, Mary Swayne, from another Monthly Meeting, came to ours with a minute expressive of her concern to visit the families of it. Being one who was appointed to accompany her, I, in the course of the visit, felt constrained, I trust by the power of Divine love, to bend the knee in this my first appearance, and vocally to supplicate the Father of mercies, for the blessing of preservation; and that He would be pleased to enable us of the younger class, to be faithful unto Him. After this, to me, awful season, I felt myself in a state of humiliation and fear; was more bound to my elder friends with whom I was associated, and more resigned to proceed with them. Subsequently in the course of the visit, I ventured to open my mouth a few times by way of testimony, and afterwards was favored, I trust I may say, with a degree of holy quiet of mind."

The following is extracted from a letter to my brother Caleb Pusey, dated "3d mo. 18th, 1798." "I was very glad, my dear brother, to receive a letter from thee, as also the intelligence respecting our brother —. * * * I have often sympathized with them in their seeming rugged path through this world, wherein many thorns have been, as it were, interspersed: and what is the cause? Is it not evident that the chastening Hand of an Almighty Father hath been stretched out, and O that the language of their hearts may be like Ephraim formerly, to wit: 'Turn thou me, and I shall be turned; for thou art the Lord my God.' I often admire at the wonderful dealings and condescension of our Heavenly Father, who follows us from season to season, and as a voice intelligibly speaking in secret, this is the way, walk in it. But how unwilling are we to submit to the government of the cross, because we cannot fully gratify our natural inclinations: but I firmly believe, my dear brother, there is a precious liberty in the Truth, to which we are strangers while we continue in an unregenerated state. Therefore may we be so wise as to close in with the offers of His love, who willet not the death of any, but that all should repent, return, and live,—to close in while the day of His merciful visitation lasteth, for I believe if we do not, judgment will overtake us. Such is the condescending mercy of our Heavenly Shepherd pleading with us, in mercy, and then by judgment, that so if possible we may be saved and preserved from the many snares and temptations which at times grievously beset us. For the enemy of our soul's happiness is very busy, endeavoring to enlarge his kingdom; that I wish, my dear brother, we may more and more look to the Lord, whose ways are pleasantness, and all his paths, to the humble mind, are peace. I did not expect to have written so much in this way when I began, but as things have occurred I have penned them, and hope thou wilt receive it in the flowings of love in which it is written,

knowing that I have as much need perhaps as any one, to be industrious in the heavenly journey. * * * *

"In love I am thy truly affectionate sister,
HANNAH PUSEY."

Her diary continues: "In the year 1799 my beloved and aforesaid friend, Mary Swayne, felt a concern to visit the meetings of Fairfax Quarterly Meeting, in Virginia; and having the approbation of Friends, I accompanied her through the visit, of which there is an account elsewhere preserved.

"Sometime after my return from the journey above-mentioned, I was solicited in marriage by William Gibbons, son of Abraham and Lydia Gibbons, of an adjoining county. The subject to me felt very weighty, and I trust we both were desirous of seeking for Divine direction in the proposed important step. But after endeavoring solidly to weigh it, momentous as indeed it was, and the way appearing open to proceed, we were accordingly married at Friends Meeting, London Grove, 9th of 12th month 1801, when I was in the 31st year of my age. In a little time I removed to the home of my beloved husband in Lancaster Co., and became a member of Sadsbury Monthly Meeting. Feeling the responsibilities of my new line of life, my mind was often turned inward, with desires that I might be enabled to fulfil my duty according to Divine appointment, and also to act agreeably to my beloved family; my husband having, in addition to a daughter by a former marriage, a sister and half brother living with him.

"I think it was within two years after the event just alluded to, I accompanied Mary Dickenson of the same (Sadsbury) Monthly Meeting, to the meetings of Concord Quarterly Meeting. It was a humiliating time to me, and yielded to, much in the cross to my natural will; yet afterwards, the visit in retrospect, was productive of peace. About this time also, Friends gave me liberty to sit with them in their Select Meetings as an approved minister. My mind was frequently brought under exercise respecting my religious duty, and as often I could truly say with the Apostle, when I would do good evil is present with me, which occasioned great conflict of spirit; but as there was a seeking for patience under exercise, the language of my heart at seasons was, 'Thanks be to God which giveth us the victory through our Lord Jesus Christ.'

"Having felt a concern for some time to visit the Monthly Meetings of Caln Quarterly Meeting, and believing it right to mention it in our Monthly Meeting, I did so in much fear; and having obtained its concurrence, my friends John Kendal and Sarah Webster, being willing to go with me, we accordingly performed the service much to the relief and peace of my mind.

"Jane Cope, wife of Abiah Cope, a Friend of Bradford Monthly Meeting, came to our Monthly Meeting with a concern to visit the families of it; and feeling my mind engaged to join her to a part thereof, I accordingly, Friends uniting therewith, proceeded as far as way opened, and was favored to return to my family with an evidence of having been in the way of my religious duty.

"After some time my mind became impressed with a concern to visit the families of Little Britain Monthly Meeting, which seemed indeed too weighty for me: but as the concern continued increasingly to press upon me,

I was made willing to open it to my Friends, and they approving of the prospect, and my beloved friend Lydia Brinton being willing to accompany me, we attended the aforesaid Monthly Meeting; and after obtaining its concurrence, set out on the visit, which was indeed arduous: but was favored to get through, and a hope was felt that no harm was done. Yet if more singleness of eye, more simple dedication to the pointings of Truth, had been kept to on all occasions by me, I believe I should have returned home more peacefully. Gracious Father! be pleased to keep me near unto thyself, and remove all within me which leads into the will of the creature, and opposes thy blessed will; 'lest while I am preaching unto others, I myself should become a castaway.'"

(To be continued.)

For "The Friend."

Early Civilization and Church History of Ireland.

IONA.

Among the ancient Irish, as among the Hebrews, when any very remarkable action was performed or any very remarkable feature of character exhibited, the individual's original name was changed for one expressive of the prominent characteristic. Thus, probably Succat, the pater (*father*) of the Irish church, acquired the name of Patrick, and thus it was that the apostle of North Britain was called Columbkille. Originally his name was Crimthan, but that of Columbkille, which signifies *dove of the churches*, was assigned him long before he settled at Iona. Its beautiful symbolical meaning breathes not only of peace and love, but of the gift of the Holy Spirit having been manifested in his movements among the christian churches. And yet the event which decided his mission to Alba, shows how even in the case of such an established, meek-spirited christian, the natural impetuosity may temporarily gain an ascendancy that will involve in sin and sorrow.

From an early age Columba appears to have devoted his whole heart and efforts to spreading the gospel. Being of royal blood, and closely allied to some of the highest potentates of the land, his rank and the influence arising from it, placed at his disposal the means of establishing and endowing with the necessary estates, several important colleges throughout Ireland. Once thus established and provided with land, the ancient Irish schools were self-supporting through the industry of the assembled teachers and students who, in several of these establishments, numbered two or three thousand. As D'Aubigné remarks of that in Iona: Though these schools have been called monasteries, they were different from the Romish monasteries of the continent, and totally different from those which arose in Ireland after the 12th century. The students and also the teachers dwelt in separate houses, forming family groups, and were provided with books and instruction gratuitously, whilst all who were able, under regular discipline, took turn in assisting to cultivate the ground and raise food for the community. It required no vow of perpetual celibacy to obtain admission either as teacher or student. The most celebrated of those schools which Columba established in his native land were Davigagh (now Durrow), Kells, and Derryolumbkille. The latter, situated on the banks of the Foyle, formed the nucleus around which gradually gathered

the famous city of Derry; and from the sixth century till the days of English supremacy, it retained the name of Derrycolumbkille. But after the lapse of eleven hundred years, in the seventeenth century, it was obliged to resign the name of its venerated founder. This was on the occasion of the confiscation of the surrounding estates in the reign of James I., when they were, to a great extent, assigned to trading guilds of London, and in recognition of their title the ancient city of Columba henceforward became known as Londonderry.

Columbkille's oratory, at Kells, yet remains to point out the spot where the descendant of Nial the Great lectured to the student classes of the ancient Ceanannus; that oratory is still called the house of Columbkille, and is regarded by antiquaries as an excellent type of the simple oratories of the sixth century. The church of the ancient town long retained a beautifully illuminated autograph copy of the four gospels, written, as the Irish annalists record, by Columbkille himself, for his establishment at Kells. That precious book is now deposited in Trinity College library, where it can be seen by the inquiring visitor. It is entitled "The book of Kells." * * *

The singular record of the circumstances which led to the Dove of the Churches being sent forth to communicate the gospel message to the Picts of North Britain is as follows: Columbkille being on a visit with Finnian of Moville, proceeded, without asking liberty of his host, to make a transcript of an illustrated copy of the four gospels in the Moville library. By day and by night, we are told, this labor was continued till the copyist had nearly finished his task, and then a messenger whom Finnian had sent for the book, revealed the employment of Columba. On this discovery, Finnian, highly displeased, declared that the transcript which had been taken without his consent, should be given up to him. His guest demurred, but proposed to leave the matter to the decision of Diarmaid, sovereign of Ireland, and to abide by his arbitration. The king decided in favor of Finnian, and Columba gave up the book, at the same time expressing his conviction that the decision was unjust. Soon afterwards another event occurred which awakened his resentment to the utmost against the monarch. Aidus, king of Connaught, having placed his son Curnan at the court of Tara, as a hostage, the prince in personal conflict with another young nobleman belonging to the royal household, committed homicide. In dismay Curnan fled to Columba for protection from the fury of the king, but by the order of Diarmaid, he was dragged from the sheltering arms of his christian protector and immediately put to death. Grieved and enraged Columbkille regarded the monarch as a perjured tyrant. On his election to the sovereignty, he had solemnly pledged himself to govern according to the Brehon laws, which did not permit capital punishment at all, and now he, the supreme magistrate of the nation, had most flagrantly broken his pledge, and arbitrarily set at naught the established institutes of Ireland. Columba's indignation was awakened; his hitherto slumbering passion arose in its native strength, and the blood of the Nials, in its fierce resentful tide, for a time seemed to smother the dove-like spirit of the christian.

He boldly accused the monarch of national perfidy, and then fled to his northern friends, the king and princes of Ulster, with full ac-

count of the outrage. Those chieftains, with a spirit of proud antagonism, heard of the royal tyranny, and the disrespect shown to their honored relative. They peremptorily united with Aidus, the bereaved father, in sending a defiant message to Diarmaid, demanding his resignation of the sovereignty he had disgraced. The king replied by collecting an army and proceeding to humble the provincial princes. They were fully prepared for him, and marshalling their united hosts at Culdreivne, near Sligo, a dreadful battle with the slaughter of the royal army ensued, 3000 of Diarmaid's soldiers being left on the field, whilst those of the victorious princes received but little injury, Columba's prayers, as the chroniclers say, having protected them.

When the whirlwind of passion had produced its fearful work of devastation, then was heard the still small voice of conscience, pointing to Christ's broken precepts, and, at last, the spirit of the christian again obtained sway. Columba interposed all his powers both of persuasion and argument to bring about peace, and peace was at length agreed upon through his efforts; but one of the stipulations on which the princes insisted was the return of the arbitrated book, which was accordingly given back to its transcriber. The din of war was at length hushed, the monarch had been punished, and the resentment of the provincial king appeased, but Columba's participation in the quarrel had brought solemn grief on the church.

The Christian church of Ireland in that day appears to have disapproved of any participation of their body in acts that would instigate to or countenance war. They were surrounded by martial princes who claimed the legal power of waging war on each other whenever their hereditary rights or privileges were invaded. Amid such elements the religious part of the community regarded it as their duty to cultivate, as much as possible, the spirit of forbearance and peace. Hence, after the war was over, the representatives of the church were assembled to examine into the nature of the position in which one of their most esteemed brethren had placed himself. Notwithstanding the unjust and unconstitutional conduct of the monarch, and notwithstanding the great love and veneration they bore to Columba, that synod came to the conclusion that christian duty obliged them to pronounce his excommunication for having been instrumental in stirring up a war spirit among the chiefs. How long Columba remained in the painful position of exclusion from church-fellowship we have not been distinctly told. According to some of our chronicles, the battle of Culdreivne took place in the year 561, and Columba went forth as a missionary to the Picts in 563. The Annals of the Four Masters place these events somewhat earlier, and Bede two years later. Whatever the right date may be, the latter event, which was connected with the former, seems to have taken place two years subsequently, and within those two years the synodical trial, church censure, restoration, and removal from his native land all occurred. The consequence of his defection in christian meekness and forbearance at that one sad period, must have taught Columba a lesson that had a deep influence for life. As regards his after course, we are told that patience, mildness, charity, cheerfulness and heavenly love, seemed to be the usual clothing of his benign

nature. His reply to a chief who asked him to bless his sword, "may it never shed the blood of man," indicates how little of the war spirit then had place in his heart.

On re-admission to church-fellowship, it was intimated by the synod that Columba should testify to the world by some public act, his contrition for the wrong spirit he had yielded to in connection with the late dissensions. To Molaise, of Devenish, an aged christian patriarch, he was referred for counsel on that important point. Molaise advised that Columba should go forth among the pagan Picts of Alba, and labor there for the remainder of his life, to bring as great a number of persons to an acquaintance with christianity, and to an acceptance of the Gospel, as had fallen in the late lamentable war. "Columba sorrowfully but resignedly replied, it shall be done." Hence his removal to Scotland, and finally the establishment of the school at Iona. To the latest age of its existence, that missionary college was dependent on and belonged to the church of Ireland.

The venerable Bede says: "Columba came to Britain in the ninth year of the reign of Bridius, who was son of Meilachon, and the powerful king of the Pictish nation; he converted that nation to the faith of Christ by his preaching and example, whereupon he received of them the aforesaid island for a monastery, for it is not very large. His successors hold the island to this day; he was buried therein, having died at the age of seventy-seven, about thirty-two years after he came into Britain to preach." Bede made the above statement nearly two hundred years after the island had been given to Columba.

The remarkable events connected with that establishment are throughout recorded in the national annals of the Irish Church, just as of the other great schools. And even so late as the year 1203, we find the church of Ulster exercising sovereign power in Iona.

(To be continued.)

A Wrestling Warfare.—Verily I have found it, and do still find it, a wrestling warfare! The new birth is a marvellous work; a complete spiritual creation, with all things new, is not wrought by the reasoning powers of the natural man. God the Father reveals the Son in us, as the Light, the Life, and the Way, and gives us power to believe in Him also as the atoning sacrifice for sin, whereby we have access to a reconciled God and universal Father. This spiritual view of salvation, as set forth in the scriptures, and abundantly testified by the faithful of former generations,—this atoning sacrifice, this way of redemption, (begun, carried on and perfected for me and in me,) is the rock and ground of my christian faith, and of my hope of acceptance, when this mortal shall put on immortality. My simple yet reverent testimony is to the marvellous love of God, in Christ Jesus, as the guide of youth, and the staff of lengthened years, to those who acknowledge Him in all their ways. My heart rests in the belief that these will not be left to perish through ignorance. Obedience is the test of our sincerity. Acknowledge God in all thy ways, and He will direct thy steps aright, from youth to old age.—*From a Letter of Mary Capper.*

The activity of the natural selfish life is the greatest obstacle to spiritual progress.

For "The Friend."

The Power of the Gospel, and the Simplicity of its Teachings.

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. * * And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will to men."

"Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven (that is to bring Christ down:) or, Who shall descend into the deep (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." For the Scripture saith, "Whosoever believeth on Him shall not be ashamed."

From these it is manifest (as from other texts) that the kingdom of God and the power of the Gospel are within; and that whoever would live in them and by them, and finally be welcomed into the realms of bliss, where the kingdom of God and of his Christ is triumphant, not militant, must seek to be renewed day by day in the inner man, by the might of the Spirit. He must not alone cry, "Cease from man"—go not after the "Lo Heres, and Lo Theres," "nor follow them;" but he must actually do so at once and faithfully. How many cry "Cease from man," while their conduct cries, he is so much to be accounted of that I know not what to think for myself.

Y. W.

Sixth mo. 13th, 1870.

Architectural Ruins in Greenland.—At the recent session of the National Academy of Sciences in Washington, Dr. Hayes, the Arctic explorer, read an interesting paper on the Northmen of Greenland. The speaker first gave an interesting description of the ancient ruined chapel of Krakotek, in Greenland—which he visited last summer and photographed, standing on the banks of the fiord, where Eric and his followers founded their first colony in 986. The walls were composed of rough unhewn stones, and were four and a half feet thick. The doors and several windows are still perfect, and the window over the chancel has a perfect Norman arch. The church was fifty-three by twenty-eight feet, surrounded completely by a wall forming a church yard, in one corner of which was the almonry, and near by the bishop's house. Ruins of other buildings were found in the vicinity, reaching along the south bank of the fiord toward the interior to the early settlements of Garda and Brattolid. At this latter place there is a church ruin, in the form of a

cross, which was probably the cathedral, where as is known from the old Icelandic records, seventeen successive bishops administered the ordinances of the Church of Rome, the first being appointed in 1117, and the last in 1406. The ancient population of this region was about seven thousand, composed of Norwegians, Danes, and Icelanders, who had fled from oppression and tyranny.

Their conversion to christianity dates back to King Olaf, about 1001, in which year Lief, son of Eric, in sailing westward in search of adventures, discovered America, which he called Vineland, sailing south as far as the latitude of Boston. The destruction of the Northmen in Greenland occurred in the early part of the fifteenth century, and from a combination of causes; their trade in beef and fish with Norway was suddenly cut off by war, the "black death" which desolated Europe probably reached them, they were set upon by hordes of Esquimaux, and another cause was a physical one—a steady reduction of temperature and increased severity of climate. Of this there are many evidences, as early records make little mention of ice as a disturbing cause in the navigation of the seas, while at present the coast is almost inaccessible from this cause. This accumulation of ice is largely from the sea, but mainly from the land, and is increasing year by year. From these causes the Northmen became extinct. The nearest inhabitants to the pole at present are a few wandering and fast dwindling families along the north shore of Baffin's Bay, extending to latitude 78, and these in a few years will become extinct.

Upon the conclusion of the reading, professor Henry said that the subject of Arctic explorations was now before Congress, and there were strong probabilities of an appropriation for further investigations into the mysteries of the regions surrounding the North Pole. If, as Dr. Hayes stated in his paper, climatic changes have taken place there, it devolved upon scientific men to find data for the cause of such changes. If we adopt the theory that the earth was once a body of fire, as the sun now is, and that it had gradually cooled and hardened, then, arguing upon this hypothesis, it was evident that the germ of life had been formed at the poles, and, as a natural consequence, it would first become extinct there. This was, perhaps, the only manner by which to account for the gradual depopulation of the land north of Baffin's Bay.

That which takes offence is the same with that which falls.

THE FRIEND.

SIXTH MONTH 18, 1870.

There is great depth and meaning in the injunction, "Keep thy heart with all diligence." It can be obeyed only by the assistance of a power superior to our own. Men differ in their constitutional temperament as much as in their intellectual development, but in each the measure of Grace received is sufficient for the work to be done. It is an invaluable blessing to have the temper controlled, and the affections regulated by Divine Grace. We have frequent opportunities for observing that very many of the professors of religion seem not to know how far they

fall short of the Christian standard, by not having obtained the mastery over their own spirits. When a favorite scheme is opposed, or a wished for course thwarted, the ruffled temper betrays the lack of regeneration, and often sentiments are uttered, and conclusions advocated, much more nearly in conformity with the natural, unsubjected will and inclinations, than with the mind of Truth.

To those who are sincerely striving to be faithful to their Lord and Master, and to be found supporting His cause in singleness of heart, it is of great importance to experience the natural disposition so changed or brought into subjection, through the secret refining baptisms of the Holy Ghost and fire, as to maintain the sweetness, serenity and dignity of their Master; raising them above the petulance or contradiction of others, and enabling them when contemned or unjustly accused, to imitate Him when He said "Father forgive them, they know not what they do." The primary desire being to live and act in conformity with the Divine counsel and fear, such cannot but find that their Redeemer's Kingdom is not of this world, and that as it is set up and established in their hearts, they must learn to endure hardness as good soldiers of Jesus Christ, being willing to bear with patience the briars and thorns that wound and would hinder or change their footsteps, as well as to walk rejoicingly through the smoother paths of peace.

The government of Christ will not permit his subjects to parley with the men of the world in their own spirit, nor to retaliate for injuries received. They must "keep their hearts with all diligence," in order to bear the most convincing testimony to the truth, as well as against, not only the irregular conduct, but the self-saving doctrines and half-way conformity to which so many professors cling; counting it an honor to suffer for the sake of their Lord and Master.

In silent, reverent waiting we discern the snares set to entrap us, the weakness that belongs to us, and the need to "keep the heart with all diligence, for out of it are the issues of life." There it is the Saviour is to be met with, and His still, small voice heard. In his school, as the heart becomes tenderly susceptible to his divine impressions, not only is a knowledge of his requirings received, and a capacity to obey them, but a spiritual sense is given, whereby men and things are perceived in their true light, and a judgment of them afforded, uninfluenced by the specious guises that may be assumed; distinguishing between that "which serveth God and that which serveth him not." Thus we become capable of feeling where words come from, and of trying spirits, by the inward sense imparted from the Spirit that searcheth all things.

William Penn, speaking of the dangers attending the well disposed, who have a sense of the value of religion, but have attained little experience in the deceivableness of unrighteousness, after describing other snares, says: "The enemy hath yet a more plausible device wherewith to destroy the holy sense that God hath quickened, when he seeth these temptations resisted, and that he cannot resist a religious work in the soul, by any baits taken from the things that are seen; and that is, drawing you into imaginations of God, and Christ and religion, and into religious duties not in God's way or time, nor with Christ's

Spirit. Here he is transformed into the appearance of an angel of light, and would seem religious now, a saint, yea a leader into religion; so that He may keep him out of his office, whose right it is to teach, prepare, enable and lead his children with his holy power and spirit. Yea, if he can but keep the creature's will alive, he knoweth there is a ground for him to work upon, a place that he can enter, and in which his seed will grow."

How needful then, to "keep the heart with all diligence," that we be not deceived by Satan, who has proved himself an expert reasoner, and perverter of the Lord's commandments, ever since he betrayed Eve to partake of the fruit of the tree of knowledge of good and evil. For none is this more important than for those who are set as watchmen over the flock, especially where unsettlement prevails in the visible church, that through the wisdom and strength conferred by their Master, they may be steadfast, immovable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord. To them this additional exhortation of William Penn is peculiarly applicable, "Wherefore I exhort you in the Spirit of Truth, and in the counsel of the God of Truth, keep in the *divine sense* and *watch*, if you would endure to the end in the will of God. Touch not with man-made ministers or man-made worships, let their words be ever so true. It is but man, it is but flesh, it is but the will, and it shall have no acceptance with God. This is the golden cup of the false Church that has gone from the leadings of the Spirit, with which the nations are defiled; have nothing to do with it. Keep to Christ Jesus, God's great Light; follow him as He shineth in your hearts, and ye will not walk in darkness, but have the light of life, not of death or condemnation as in the world, but unto life which is justification and peace."

SUMMARY OF EVENTS.

FOREIGN.—There is still some excitement and anxiety in England about the Fenian operations, and a continuance of outrages is thought probable.

Lord Derby is reported to have promised to desist from opposition to the Irish land bill, and to seek only to make such amendments as will render the measure acceptable to the House of Lords.

The conservative members of Parliament, at a private meeting held on the 11th inst., resolved to support the government's compulsory education bill, and to oppose the amendment offered by the National Education League.

The winter wheat looks well every where in England, that sown in the spring has suffered severely from long drought, grass is unusually thin, and a very light crop of hay is expected. Oats, barley, and beans all look poorly, about half a crop of potatoes is expected—of other root crops an average yield is anticipated.

The telegraph lines are still somewhat deranged, though a great improvement is noticed. All cable messages to America are dispatched by way of Brest and St. Pierre, and all from that quarter arrive by way of Newfoundland and Valencia.

Charles Dickens, the celebrated writer, died on the 9th inst. from paralysis, at the age of 58 years. John Bright's health is said to be improving.

The small pox is decreasing in Paris. The type of the disease is not as virulent as at first. The beautiful forest of Fontainebleau, near Paris, has been desolated by a fire which swept over a large area, causing much damage. Owing to the long continued dry weather, fires in the woods have been frequent of late throughout Europe, and have sometimes caused loss of life as well as property.

A Madrid dispatch says that amnesty is to be immediately decreed for all Republicans compromised in the last radical insurrection. The debate in the Cortes on the question of electing a king, commenced on the 6th

inst. Appearances do not indicate an early decision of the question. The Orleanists in the Cortes have been joined by those who recently adhered to Espartero. These now all favor the Duke of Montpensier, with Serrano as second choice if the Duke cannot be chosen. The sessions of the Cortes have been chiefly occupied of late in debating a proposition looking to the abolition of slavery in the Spanish colonies. Castellar, one of the deputies, will bring forward a proposition for the complete and immediate abolition of slavery in all the colonies of Spain. The Duke of Montpensier has asked for and obtained passes for England.

Count Bismark continues unwell. His physicians have ordered him to refrain from all manner of work, and try the effect of a change in climate. He will probably visit England.

The obstructions in the Suez Canal, near Lake Timsah, have been successfully removed.

The Bavarian Minister of War proposes a considerable reduction in the military establishment of the country.

The recent fire in Constantinople proves to have been terribly destructive. About 7,000 houses were burned, and 1,000 persons perished in the flames, or were crushed under falling walls. The Sultan has been very active in extending relief to the sufferers. More than a thousand Turkish houses have been thrown open to christians who were burned out, and large sums of money have been subscribed for them, by the people, irrespective of sect.

About one hundred members of the Ecumenical Council have presented an address to the Pope remonstrating against the violent proceedings by which the meeting of the 3d inst. was dissolved, and the debate on the preamble brought to an abrupt close. They complain that fifty members who had given notice of their intention to speak, remain unheard, among them Bishop Dupauloup, and protest against the vote by which the debate was terminated.

A Bombay dispatch states that the prospects of the cotton crop are improving, heavy rains had fallen in the planting districts, and the fears of a short crop have been removed.

The Brazilian Ministry have informed the Chambers that they will take no immediate measure in regard to slavery, but will aid private efforts for its mitigation. With the return of peace the Minister of Finance is enabled to show a surplus for next year.

In the Spanish Cortes on the 11th inst., General Prim, in reply to a question, said that the government has sought a candidate for the throne, but thus far in vain. He felt confident, however, that one would be found within the next three months. He knew there was a general feeling of anxiety on account of the unsettled state of affairs, but he did not apprehend any disorder.

Advices from various parts of India report that the cholera which has raged violently in now abating.

London.—Consols, 92½. U. S. 5-20's 1862, 89½; 1867, 91½; 10-40's, 86½.

Liverpool.—Uplands cotton, 10½d. a 10½d.; Orleans, 10½d.

UNITED STATES.—*Congress.*—A bill proposed by the Committee on Banking and Currency, providing for an increase of National Bank notes to the amount of ninety-five millions of dollars, to be apportioned to those parts of the South and West in which there is an alleged deficiency of currency, met with much opposition in the House of Representatives, and was finally laid aside by a vote of 79 to 75. When the executive and legislative appropriation bill came again before the House with the Senate's amendments, it was voted, 78 to 75, that the salaries of women hereafter appointed to government office shall be the same as though men were selected, and that appointments may be made of either men or women. The Senate has passed the bill making a large grant of lands to the central branch of the Union Pacific railroad. The report of the conference committee on the army bill has been agreed to in both Houses. The bill reduces the number of the enlisted men to thirty thousand. The services of many officers are to be dispensed with, and the pay of others reduced. The annual saving to the government is estimated at over \$4,000,000. The bill reported by the Judiciary Committee to establish a uniform system of naturalization and prevent election frauds, after being thoroughly debated was laid on the table by a vote of 102 to 62.

Philadelphia.—Mortality last week, 285. Of relapsing fever, 19; scarlet fever, 26.

Miscellaneous.—The Surgeon General's office has expended \$416,000 for artificial limbs to disabled soldiers. When soldiers are entitled to limbs from the office, they may, if they so elect, receive the money value thereof at the following rates: for legs, \$75; for arms, \$50, and for feet, \$50.

The immigration of foreigners continue large, 11,899 having landed in New York last week. About three-fourths of the whole went to the west.

The Vermont Constitutional Convention has rejected the proposition to give the ballot to women, by a nearly unanimous vote.

The wheat fields of the southern States are ripe, and the harvest is in progress. The crop in Georgia, Mississippi and Alabama, is said to be good.

Contracts have been awarded for the construction of the Minnesota division of the Northern Pacific railroad, 230 miles in length, extending from the Dalles of the St. Louis river westward to the Red river of the north.

By the monthly report of the Bureau of Statistics it appears that the gold value of the exports from the U. S. for nine months, ending 3d mo. 31st last, was \$335,340,549, and that of the imports for the same period was \$333,304,335. This is a favorable exhibit showing a small excess of exports. During the nine months ending 3d mo. 31st, 1869, the imports exceeded the exports to the amount of \$59,113,319.

The apportionment bill, as passed by the Senate, provides that from and after the third-day of the Third month, 1871, the House of Representatives shall be composed of 300 members. If after the apportionment shall be made among the several States, any new State shall be admitted into the Union, the representative or representatives of such new States shall be additional to the number of 300 provided by the bill.

On the 13th inst. President Grant sent a message to Congress calling attention to the prolonged contest in the island of Cuba, and the barbarity with which the war is waged on both sides. The Spaniards have not been able to put down the rebellion there, and the insurgents have been unable to make material progress. The Spanish authorities hold every sea-port and every town on the island, and the rebels are compelled to carry on a guerrilla warfare, waged mostly by small bands of men who roam through the woods and the thinly peopled portions of the island, burning and destroying the property of those not sympathizing with their cause.

The Markets, &c.—The following were the quotations on the 13th inst. *New York.*—American gold 112½ a 113. U. S. sixes, 1881, 118; ditto, 5-20, 1867, 113½; ditto 10-40; 5 per cents, 108½. Superfine State flour, \$5.10 a \$5.25; finer brands from \$5.50 to \$10. Amber western wheat, \$1.43 a \$1.45; No. 1 Milwaukee spring wheat, \$1.36 a \$1.38; No. 2, do. do., \$1.30 a \$1.31; No. 2 Chicago, \$1.26 a \$1.27. State oats, 72 cts.; Ohio, 69 a 70 cts. Western mixed corn, \$1.06; yellow, \$1.08 a \$1.10. Middling cotton, 22 cts. Cuba sugar, 9½ a 9¾ cts.; hard refined, 13½ cts. Carolina rice, 8¼ a 8½ cts. *Philadelphia.*—Cotton, 22 a 23 cts. Superfine flour, \$4.50 a \$4.63; finer brands, \$5 a \$8.25. Indiana red wheat, \$1.35; Pennsylvania, \$1.38 a \$1.41. Yellow corn, \$1.05 a \$1.07; western mixed, \$1.02. Penna. oats, 63 a 64 cts.; western, 60 cts. Clover-seed, \$6.75 a \$7.50. Timothy, \$6 a \$7. Flaxseed, \$2.25. The arrivals and sales of beef cattle reached about 1600 head. Extra sold at 10 a 10½ cts.; fair to good, 8 a 9½ cts., and common 6 a 8½ cts. per lb. gross. Sales of 12,600 sheep at 4½ a 6½ cts. per lb. gross, and 2,700 hogs at \$13 a \$13.50 per 100 lbs. net for corn fed. *Chicago.*—No. 2 wheat, \$1.08. No. 2 corn, 80½ cts. No. 2 oats, 49½ cts. *Cincinnati.*—Red wheat, \$1.20 a \$1.25. Corn, 88 a 90 cts. Oats, 55 a 61 cts. *Lard*, 16½ cts.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

DIED, at his residence in Philadelphia, on the 17th of Fifth month, 1870, JACOB R. ELLFRET, in the 82d year of his age, a member of the Northern District Monthly Meeting. His end was peace.

—, at the residence of Eleazar Andrews, his brother-in-law, in New Providence, Iowa, on the 12th of 4th mo. 1870, GIDEON C. BEDELL, in the 36th year of his age, a member of Honey Creek Monthly Meeting of Friends. For several years he had been suffering with disease, which he bore with christian patience and resignation; and towards the close of life was often engaged in magnifying and praising the name of the Lord for his goodness and mercy to him, giving his friends the consoling evidence that his peace was made with his God.